

# The Brethren Evangelist.

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## Truth and Life.

Take heart again, brother;  
The sun, above  
The clouds still shining,  
Forbids repining;  
Rest in God's love.

Take heart again, brother;  
To bleeding hearts  
Comes healing balm,  
Through storms the calm  
Which peace imparts.  
Take heart again, brother;  
Through sorrow's plaint  
Comes grace all healing,  
Love's gentle sealing;  
Do thou not faint!

—W. Poole Balfour, in *Christian at Work*.

## Spark Houses.

I was standing on the steps of the B. & O. Elevator, Hagerstown, Md., waiting for Bro. John Emmert, who was coming down the street, looking as though he had just had a first-class romp with Marcus.

Some yards down the railroad was a square looking room, built of iron, with a projecting pipe, looking like a stove pipe, making you think of moving day. I commenced to ask questions, and Bro. John, always ready to confer a favor, informed me that the structure was a spark house.

I concluded to investigate, and walked in the direction of the house, and found it an iron room a few feet square, with a circular opening on the side next the rails, and an opening or two elsewhere. While investigating, an engine came slowly up and stopped just opposite, a pipe was taken from the front of the engine, fastened on the side, the other end running into the circular opening. The steam was turned on and the sparks flew, and I had a practical illustration of the use of the spark house.

The engine, while working mile after mile, accumulated thousands of sparks; dead sparks, the fire and glow all out of them, they were useless. There was a time when they were useful, but they served their day and died, and the only thing to do with them was to blow them out, and let good, live, glowing sparks take their place. Hence the engine was driven opposite the spark house, one was emptied and the other filled.

Men, like engines, become filled with dead sparks. The wear and tear of life's journey takes the fire and glow out of many thoughts. They become dead and are only fit to be blown out. They ought to be, but often they are blown in the wrong place.

Church pulpits are often turned into spark houses. Men use the pulpit to blow out their doubts or fears. They make the young acquainted with skeptical theories they would never think of. They pour cold water on tender plants that need the sunshine of hope. The result is, churches are filled with a lot of cold, dead sparks, dried out theories, formalism gone to seed. Let our pulpits be channels of faith and hope and love, an agency for encouragement, helpfulness and salvation, and not a place for burnt out sparks.

Church councils are often

turned into spark houses. Men, while on the rails of life, use coal dug from the mines of other brains. They have investigated theories and the dust is left. The quarterly meeting comes, they gather from various sources, sing "Blest be the tie that binds," and pray "Thy will be done on earth as it is in heaven," and the first thing they know, the sparks of prejudice, selfishness and covetousness are flying. Your eyes get full and your heart gets sad. The meeting is a failure. A young convert, after attending a council meeting for the first time, said on coming out, "I could take a dozen school boys and hold a meeting with more success and less confusion than those old church members." And having some regard for the truth I did not gainsay his assertion. There needs to be a radical change in holding many meetings. Men with axes to grind had best find Christ and work with an eye single to his glory.

Church papers are often turned into spark houses. Men glancing at an article, not acquainted with the circumstances, jump at conclusions, and some old burnt out spark is in the way. The first thing the editor knows there is an explosion, or a terrific blowing off, until the columns are black with something else besides printer's ink. There are times when the truth needs stating; I grant this, and have nothing to say against it, but have much to say for it. Let the truth be told, though the heavens fall. What I am now condemning are those weak, petty, unessential ideas that get lodged in some way in some minds. Why need we pour out through the columns of any paper the burnt out sparks of our mind. Church papers should be for the purpose of holding up Christ and the truths of the church the paper represents, and not exhausted theories, or speculative inferences. Let Christ be seen and self hid. Let the church ride the billows and every passenger be at his post.

I said these burnt out sparks should be blown out. So they should. Not in the pulpit, council meeting, or paper, but elsewhere.

Let the individual desire as did David: "Cleanse thou me from secret faults," and the best place to go is the closet. Do knee work. Get into communication with Christ. Let the spirit unite you to the Father. Pour into his ear your complaint, make him acquainted with your grief, and you will find the burden gone, the pain eased, the black sparks removed. Try it.

If you have anything against your brother, or think you have, go to him as Christ directs. The trouble so often is, you are unfaithful to your baptismal vows. You promised to go direct to your brother, but you go somewhere else, and blow out a lot of burnt out sparks, the whole community becomes involved, and you consider yourself a martyr, when you are nothing but a mis-

chief-maker. Let the sparks alone and obey Christ. Have some regard for other people's spiritual eyes.

If you really think you ought to free your mind, do so. Take a sheet of paper and write out your thoughts, turn on the steam, and give your brain and mind full play, let the steam hiss and the sparks fly. Now you have told the individual just what you think of him, and something more, fold your letter, put it in, and seal the envelope, direct it then go and put it in the stove. Blow out your old burnt out sparks, but blow them in the right place. You will be prepared for the next trip, and eventually reach the heavenly depot.

JOHN DUKE MCFADEN.

## Campbell, Michigan.

On Thursday, January 19, we closed our meeting at Campbell, and now I am on my way to Brighton, Ind., where we expect to hold some meetings before I return home. I am writing in the hospitable home of our dear Bro., Elder C. A. Price, of Nashville, Mich. There are a few members living here, and they wanted a few sermons, and I preached 4 sermons for them.

Our meeting at Campbell will be a historic one in the annals of the Brethren church. About the time of the Ashland convention I received a letter from Bro. J. G. Winey, setting forth a certain state of facts, and inviting me to come and hold a revival meeting in his neighborhood, which I consented to do, and when I arrived, I could find but one man that would give us any assurance that they would go into the Brethren church if I would organize one. But not to be discouraged, I began a meeting, and by the help of our dear Bro. J. G. Winey, and the deep interest manifested by the community, we were encouraged to go on and see what we could do by the help of the Lord. After preaching to large congregations for a few evenings, I announced on a certain evening, I would define the position, and the principals of the Brethren church, and when the evening came the house was crowded to its utmost capacity, and as to the result of our effort, we will let the success of our meetings testify.

After continuing the meetings a few days longer, I again announced that we would meet on a certain day for the purpose of organizing a Brethren church, and when the day arrived, a large crowd greeted us, and after the usual devotional services, we made some explanatory remarks, after which we proceeded to the organization of a Brethren church. It was with considerable of anxiety that I made the call for all that were ready to enter the organization to rise to their feet, as I knew of but one, Bro. J. G. Winey, that would rise; but to our joy 7 rose up and gave us their names, and united with us by relation. We now began to feel some better, and with renewed vigor we continued

to preach the gospel, and to invite sinners to Christ for salvation, and their only source for help and safety, and our efforts were not in vain, for by the time we had to close our meeting, on Thursday Jan. 19, we had 21 applicants for baptism and received 2 more by relation, making a membership of 30 in all. On Thursday Jan. 19, we met for the purpose of administering baptism and a very large congregation greeted us, and 18 of the 21 applicants were baptized, and the other 3 will be baptized in the future. Our baptismal services were very impressive, especially in the evening when we had the consecration services—laying on of hands and prayer.

Our converts were of the best society of the community, and quite a number were the heads of families, and their children, and of as good families as the state of Michigan can afford. It has been cast up to us sometimes that we get only the "scum of society," etc. Well just the kind of "scum" we got here at Campbell is the kind we always want, the very cream of Campbell town. Could we have continued our meetings longer, as we much desired to do, we certainly would have baptized a number more, but as it was, our German Baptist Brethren have an interest in the house we were using, and they commenced a meeting on Saturday evening Jan. 21, with Bro. Gilbert, of Dark Co., Ohio, at the helm.

During the meeting we sent for Elder C. A. Price, and by the unanimous consent of the church we ordained Bro. Winey to the full ministry, by laying on of hands and prayer. Bro. Winey lives here right in sight of where we held our meetings, and is well known, and highly respected by nearly every body. He is one of the pioneer preachers of this part of Michigan, and is a man of great influence. He is pastor and elder of the new Brethren—Campbell church, Ionia Co., Michigan. The prospects of this new plant is certainly encouraging. Starting with Bro. Winey, and closing a 4 weeks' meeting with a membership of 30, as good people as any community can boast of, is certainly encouraging, while there are "more to follow." Our meeting is said to have been the best, and most interesting, and successful ever held in Campbell. People were so interested that on the day we baptized, though it was pretty cold a very large crowd gathered at the water to witness the scene. Two of the schools in the neighborhood were dismissed when we went to the water, and accompanied us also, and remained until after the baptismal services. Many kindnesses were shown to me, and it will be impossible for me to make mention of all with whom I visited, and whose hospitality I enjoyed, but I must make mention of Bro. Winey's family with whom I made my home, and who cared for me, with the care of a wife or mother. Especially am I indebted to sister Winey for her care for me, and

also their son Will, whom I shall never forget, for favors I received from him.

The Lord willing I expect to commence meeting at Brighton, Ind., Jan. 26.

We have had good sleighing here ever since I came.

ISAAC KILHEFNER.

Nashville, Mich., Jan. 23, 1888.

## Prosperity, W. Va.

When I last wrote you, the brethren at this place were engaged in enlarging the church house. The work was pushed with vigor and was completed the 29th of Dec., 1887. S. W. Wilt, of Clifton Mills, W. Va., came to our aid and commenced a series of meetings on the evening of the 1st day of Jan. 1888, and held forth the word with power until the evening of the 18 inst., on which we held our communion, which was an enjoyable feast. Owing to the inclemency of the weather the attendance was not so large, and the success of the meeting what it probably would have been had the weather been favorable. The immediate result was three members by baptism and two by relation. During the meeting an election was held for the purpose of calling two members to fill the office of deacon. It resulted in the electing of three, two brothers and one sister. There being a tie vote between two members. All three were ordained.

Bro. Wilt preached one sermon on the mode of baptism, one on foot-washing, one on the Lord's Supper and one on the cause of division and the difference in practice of the Brethren and German Baptist, all of which subjects were ably handled, and we think much good will result from the same to the Brethren cause at this place.

S. L. SHOWALTER.

Jan. 22, 1888.

## Mount Pleasant, Ohio.

Jan. 20.—Bro. Swihart commenced his labors with us on the 8th, and continued the meeting until the 19th. There were 15 who confessed Christ and five of that number put on Christ by baptism and the balance will be baptized in the near future.

We believe that Bro. Swihart is a faithful worker in the cause of the Master, and we hope that before the year comes to a close, their will be many more made to rejoice in a Redeemer's love.

We are glad to know that some are willing to accept the Gospel, and now I would say to the old veterans, let us be found at our post and help the weaker ones over the rough places in life. Set a godly example before them, that they may know that we have been with Christ and learned of him.

May Bro. Swihart prosper in the cause of the Master, and that he may be instrumental in the hands of God in winning souls to Christ is our prayer.

HENRY KIZER.

Renew your paper.